



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

FROM THE MISSIONARY HERALD.

PALESTINE MISSION.

Extract from Mr. Fish's letter.

Feb. 25, 1824. We set out early in the morning for Hebron. In one hour we came to the cisterns of Solomon, so called. They are three in number, and are situated on the side of a hill.—We found the upper one to be 134 paces long, and 76 wide at one end, and 85 at the other. The second is 153 by 54 and 88. The third is 205 by 49 and 71. "They are lined with wall and plastered, and contain — water." Jerusalem is supplied in part by an aqueduct, which, we are told, carries its water from these cisterns. "Close by the pools is a castle of a modern structure."—From this place our way is over stony ground and rocky mountains, generally covered with bushes and shrubbery. No village appeared, and there is not a single house on the road between Bethlehem and Hebron. Some of the way, however, there is cultivated grounds. We passed several fields of grain just springing up. As is common throughout Syria, they were entirely without fences. The vineyards alone were enclosed. We were a little more than five hours riding from Bethlehem to Hebron, and our course was considerably west of South.

Hebron.

Hebron is now called Haleel Rahman, i. e. the Beloved of the Merciful; a name commonly given to Abraham, because he was the friend of God, and applied to Hebron, because it was the city of Abraham. So at Jerusalem, instead of saying, the gate of Abraham, they say the Gate of the Beloved, [Babel Haleel,] and it is common among the Arabs to use Abraham and Haleel interchangeably, as the name of the same person. The city lies in a valley which runs nearly north-west and South-east. The greater part of the town lies on the north-east side of the valley. Kiriath Arba, the original name, means four villages. There are now two villages, which are considered parts of the town, but are totally distinct from it. By supposing a complete division in the principal parts of the town, where there is now a partial one, Hebron again becomes Kiriath Arba. Josephus says of Hebron, (War, b. 5, c. 9;) "Now the people of the country say, that it is a more ancient city, not only than any other in that country, but than Memphis in Egypt, and accordingly its age is reckoned at 2800 years." According to this estimate, Hebron was first built more than 4,000 years ago. It was one of the cities of refuge; Joshua 20:3. It is now without walls, and con-

tains, according to Ali Bey's estimate, 400 houses. Shekh Mahomed, one of the chiefs of the town, told us, that one of the caliphs of Egypt, who repaired and built many houses in Hebron, began to surround the town with a wall; but "our lord Isaac" appeared to him in the night, and forbade it, saying, "I am the defence of my country." Upon this the caliph desisted from the work.

26. Early in the morning, with a Jew for our guide, we went to look at the mosque, which is said to cover the cave of Macphelah and the tombs of the Patriarchs. It stands on a side of the hill facing the south-west. Neither Jews nor Christians are allowed to enter. We saw two large gates, and within were gentle ascents by stairs.—By the side of one gate is a place where the poor Jews are allowed to come and weep, and read and repeat their prayers, in honour of their Ancestors' tombs. The building is so connected with the castle and other buildings, that very little can be seen from without. Ali Bey (Vol. 2, p. 265,) describes the sepulchres of the Patriarchs and their wives, and the temple, formerly a Greek church, now a Mosque, which contains them. But on reading his description, the question naturally arises, is all this in a cave? See Gen. 23:9, and 25:9. The Mussulman tradition is, that Joseph was buried here, as well as the other Patriarchs.

In passing through the town our guide pointed out to us the place where Abner the son of Ner was buried. Between the principal part of the town and one of the smaller divisions in the valley, is the Pool of David, a cistern about 50 paces square. From this place we repaired to the heights south-west of the town, to see the sepulchre of Jesse, David's father, on the opposite side of the valley from the tombs of the Patriarchs. On our way the Jew pointed out three wells, one of which he called Abraham's, another Isaac's, and a third Jacob's. An old building covers the tomb of Jesse. There is a well in it, and the Jew seriously assured us, that a fowl once put in here, was found three days afterwards in the Jordan.

Visit to French Mountain.

27. We went out south-east from Bethlehem to visit the cave where it is said that David cut off Saul's skirt, and Mount Ferdis or Jibil Fransawy, (the French Mountain,) so called because the Crusaders had a citadel here, which held out a long time after the Mahomedans had regained the rest of the country. We rode an hour and a half, and then walked a short distance to the cave. It is on the side of a tremendous ravine, which runs down to the Dead Sea. we entered the cave, and found one irregular apartment, 30 paces long and 15 wide. Several passages lead to oth-

er apartments, but they are difficult of access, and we did not enter them. It is said there are a great number of large apartments. The account in 1 Sam. 24, would lead us to suppose the event in question took place in the wilderness of Engedi. Our Bedouin guides told us, that one day's journey from this cave, on the borders of the Dead Sea, there is a place now called Engedi (Ain Jede.) They gave us also a wonderful account of certain sorts of fruit that are found there, apples, oranges and quinces, which appear very fine externally, but, when opened are found to contain nothing but dust and smoke. Here then, (if we may credit their story,) is the apple of Sodom in perfection. Other Arabs have told us the same story, and Father Nau has published a similar story about the same place on the authority of Daniel Abbot of St. Saba. I offered the Arabs a handsome reward to bring me some of these fruits; but, though they love money, they did not seem at all inclined to undertake the job. From this cave we rode, by a circuitous route, in an hour, to the French Mountain. Not far from the cave we passed the ruins of a Greek convent, and observed many caves in the sides of the ravine, in which the Arabs find shelter for themselves and their flocks. The French Mountain is high, and very steep, and as there are no other mountains in the immediate neighborhood, a strong citadel on the summit might be deemed almost impregnable. The foundations of the wall and of four towers are still standing, there are also subterranean magazines. The summit presented an area 270 paces in circumference. From this mountain we returned to Bethlehem in an hour and a half. During this visit, we sold, in the village where our blessed Redeemer was born, 16 copies of the scriptures, and gave away 18, and 60 tracts. About sunset we again reached our rooms in Jerusalem. In the course of five months at Jerusalem, I sold 703 copies of the Bible, New Testament, Psalter, or Genesis, for \$210, and gave away 86, and 400 tracts. I left a large quantity in the Bible Society Room at Jerusalem and a considerable quantity at Joppa.

Sickness of Mr. Fisk, &c.

About six weeks before I left Jerusalem, I was attacked by a fever, which interrupted my studies and labors for the rest of the time. The fever was attended, for several days, by a violent head ache, and great restlessness, approaching delirium. Bleeding gave me some relief, but the fever continued near three weeks. I then began to recover slowly, and was just able to travel when we left the city. During this sickness I felt more than I ever felt before, the need of a skilful and faithful physician. We had no medical adviser, in whom we could repose the least confidence. Our chest of medicines, one or two valuable medical books, and our own very limited experience, were all that we had to depend upon. It is quite probable that proper treatment might have removed the fever at once. As it lingered along, we often doubted what course to pursue. May we not hope that the churches of our Lord, which have sent us to this land, will ere long send to our aid a skilful physician, who will watch over our bodily health, and also assist us in our spiritual labors?

April 17. I witnessed a second time the ceremony of the Holy Fire, as it is called. A few days before, I went to the Metropolitan Daniel, and told

him, that, if it were possible, I wished to enter the sepulchre itself with the Metropolitan Peter, the only person who goes in, and see how the fire makes its first appearance. He said I could do so without any difficulty. When the day arrived I took care to be at the Church of the Sepulchre in season, and when the Bishops came, I went to Peter and spoke with him on the subject. He said the Turks would not permit it. I said, "If you tell them to do so, perhaps they will." He said, "there is no way in which it can be done." How true is it, that "he who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Christian Intercourse at Beyroot.

Tuesday, May 4. We reached Beyroot. My heart beat high with joy, as I drew near the dwelling of my brethren and sisters. I had long anticipated this interview. Just before they reached Malta, I sailed for Egypt. Just before they arrived at Beyroot, I set off for Jerusalem. But we were brought together just when, worn down by studies, sickness and journies, I most needed repose and relaxation in their society. This revival of old, and forming of new acquaintance and friendship, this season of inquiry and conversation about far distant and dearly beloved friends, this reviving the recollections of days and of scenes long gone by, these days of busy, friendly, joyous intercourse, have greatly served to revive the spirits that drooped, to refresh the body that was weary, and to invigorate the mind that began to flag. I came here tired of study, and tired of journeying, but I begin to feel already desirous to re-open my books, or resume my journies. We have joined as one to praise God for bringing us to this land. We have consulted freely on the measures to be adopted, and the difficulties we have to encounter. But in the midst of our conversations, singing, prayers, and reading, we often seem to forget that we are in a land of Turks, tyranny, superstition, and intolerance. I suppose we are as cheerful, contented, and happy, as any little circle of friends in our happy country. We have had several meetings to discuss questions relative to our mission and missionary labors. We have spent two days in fasting and prayer, and we have once renewed all our vows at the table of our Lord.—Dear brother Parsons! ah how would his tender, affectionate heart have rejoiced to welcome such a company of fellow laborers to this land. But he is happier in union with the blessed above. And if, with all the imperfections that attend our intercourse here, Christian society is still so cheering and so sweet, oh what will be the joys of that day, when all the ransomed of the Lord shall meet, each perfect in the image of his Saviour! The hope of that cheers me, while far separated from those I love. Meeting with those who bear my Saviour's image, revives the hope, and seems to give me a foretaste, of its fulfilment. O for grace to be faithful until that perfect bliss shall be obtained.

Yours very affectionately,

PLINY FISK.

Beyroot, May 25, 1824.

Extract from the Journal of Mr. Wolf the Missionary Jew.

As I had letters of introduction from the Syrian patriarch, addressed generally to the Syrian na-

tion, I took my lodging in the house of the Patriarch, in which, in consequence of his absence, his vicar bishop Abdalhad resided.

The residence of the patriarch is called Kenisat Alarbaein, (the Church of Arbaein, i. e. the forty martyrs.) It was on a Sunday, and the whole Syrian congregation met in the room of the bishop Abdalhad, to discuss a subject which at present occupies all the Christians of this place.

There is a law here, that the Catholic-Armenians, the Chaldean-Catholics, and the Syrians, and the Syrian-Catholics, must keep the great fast together. It begins 50 days before Easter, and lasts till Easter; but this year the Armenian Catholics pretend they have received letters from the Armenian and Greek patriarchs at Constantinople, which distinctly order that the fast days shall begin this year on the 20th of March.

The Syrians, on the contrary, say, "We have not received any such letter from our patriarch, who is at present at Damascus; and if ye have received such letter from the Armenian patriarch of Constantinople, we desire to see the letter." The Syrians having heard that I had brought with me letters of introduction from their patriarch, were anxious to hear whether he made mention of the subject of the fast days, but the letter contained nothing about it. They asked me whether I had not heard at Aleppo of those letters which the Catholics pretend were arrived from Constantinople? I confessed my ignorance. The subject was then discussed very clamorously. One of the Syrians sitting on the ground, struck the ground suddenly, in the most violent manner, and said, "If I see the Catholics changing the ancient customs, I will kill the first I meet with!"

I could not but remember the words of the prophet; "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness." Isaiah lviii. 3, 4. They asked some days after, what I thought on this subject? I said, "I really believe that the right is on your side, and I suspect that these pretended letters, are letters intended as a means to separate the Catholics more and more from you; but if ye have the spirit of the gospel, you will avoid deserving the reproach of the prophet: "Behold, ye fast for strife and debate, and to smite with the fist of wickedness." The bishop was struck with this text and said: "We must try to manage the affair in a peaceable manner;" and another Syrian observed, "This gentleman has deep thoughts." I cited the same text afterwards to the Catholics, and they also became ashamed, and both parties were silent.

I met a Syrian who had bought from me, when at Jerusalem, four gospels, he immediately reminded me of the circumstance. The same day several Catholics and Syrians came to me, and I sold them twelve Arabic New Testaments, for twenty-four piastres; they were all the Gospels I had with me. A great demand was made for Armenian, Karshun, and Syriac Bibles, Psalters, and Testaments.

Feb. 22, 1824.—I took a view of the town of Merdeen, which is situated on a high mountain. Tamerlane besieged this city, but in vain for seven years. At Merdeen there are 500 families of Syri-

ans who have a patriarch, Georgis Ignatius by name, now residing at Damascus.

They have three Syrian churches. There are a hundred families of Catholic Syrians here, who are called Maklubin by the other Syrians.

There are also here two hundred families of Armenian Catholics, with one church and one school.

There are here, likewise, thirty Chaldean Catholics, who have one church and one school.

Feb. 23.—Monsignor Joachino Tasbas introduced me to the Jewish rabbi of this place, to whom I immediately preached Jesus Christ, and him crucified. He said, That he never heard a Christian speak with such clearness about the Messiah as I do. I shewed him the New Testament in Hebrew, and he told me that he had never seen it before. His name is Elias.

Feb. 24.—Rabbi Elias called on me with some other Jews, at the residence of the Syrian patriarch, the Syrian bishop and many other Syrians present. Jesus Christ was the Alpha and Omega of our conversation; and heaven was the reward, I told them, that they would obtain by faith in Jesus Christ. All the Christians were struck with the attention the Jews paid to my discourse, and they were still more astonished when the Jews requested I would supply them with Hebrew Testaments. I then read to the Christians an Arabic discourse which I had composed on the cause of the Jews. Many of them afterwards borrowed the discourse from me, and read it to their families.

In the evening I witnessed an interesting scene Elias Shadi the Armenian Catholic, invited me to his house to take supper with him, and asked the Syrian bishop and three other priests to meet me. Elias Shadi, a strict Catholic, immediately opened a conversation about believing in the Pope. His *tu es Petrus* argument was answered by me in a moment. Elias Shadi observing that I constantly appealed to the Gospels, produced an Arabic book, which contained citations of the fathers Bernardus, Chrysostomus, &c. and without the least delicacy, attacked the Syrian Bishop and his priests. The discussion lasted till one o'clock in the morning, and I took the part of the Syrians with the Gospel in my hand. Elias Shadi observed, almost in an angry manner; "You always come with the Gospel; I know the Gospel by heart; but we must hear what the fathers say." The Syrian priest Gabriel, the most clever of them, said, "Mr. Wolf is perfectly right in appealing steadfastly to the Gospel, for the Gospel is the foundation upon which Christianity is founded." I then remarked, that the Jesuits who had compiled the Arabic book, had perverted the words of the fathers. This observation deprived Elias of all his arms.

Abuna Gabriel then observed, that many Popes had been tyrants, Elias Shadi said to me, "Is this true, which Abuna Gabriel saith?" I replied, "Very true, for there have been Popes who have been greater tyrants than the Grand Sultan of Constantinople." I then related to them the cause of the reformation effected by St. Lutherus and St. Calvinus, and made them acquainted with the ill treatment which the Chaldean bishop Petrus Shawris experienced during my stay in the Propaganda at Rome.

I had already given to Elias Shadi an Arabic

Gospel. After this conversation was over, he requested me to give him a Turkish New Testament and an Arabic Bible, but unhappily I was destitute of both. I observed in the foregoing conversation, that as long as I suffered the Syrians to appeal to human authority, to Ephraim Syrus, and Dioscoras, Elias Shadi got the advantage.

The Syrian Bishop and the other priests told the Syrians the next day, that they perceived from my arguments of the night before, that the best weapon against Catholics is the Gospel of Jesus Christ.

Feb. 25.—Jabl (Mount) Tor, two days journey from Merdeen is a country which ought to be attended too. That mountain is inaccessible to the Turks; and Bishop Abdallah, a native who goes there every year, and who is highly esteemed there, gave me the following account of it:—

There are 100,000 Syrian Christians, who speak the old literal Syriac language, and very few of them understand Arabic. They do not acknowledge the Turkish authority, and the Turkish governor of Merdeen, does not dare to exact tribute from the Syrian Christians of Jabl Tor, who come sometimes to Merdeen, for fear that they should attack the town. They abuse the Turks and call them dogs; and it often happens that Turks and Yezidi publicly turn Christians upon Jabl Tor, and the whole mountain then resounds that a Turk has become a Christian. No Catholic Missionary ever dares to go there, for they would immediately put him to death. Many of them reach the age of 130 years. They curse Mahomed as soon as they see a Turk. They sometimes go to battle one against the other, or against their neighbouring enemies, the mountaineers of Mahal Lamia. The bishops and the priests are their leaders on these occasions. Bishop Abdalhad himself, was, during his residence upon Jabl Tor, frequently obliged to extinguish the candle at the altar, and to take up the arms which are always placed at the altar near the Gospels, and to go out with his flock against the enemy. Abdalhad told me, with the greatest simplicity, that his brethren upon Jabl Tor are like the Kurds; the brother murders brother. (Ahhu yaktul ahhu.) They love their Syrian brethren at Merdeen, and treat them kindly when they come to Jabl Tor, and they kiss the hands and the garment of the Syrian patriarch of Merdeen, although they do not acknowledge his jurisdiction, as they have their own patriarch. They occupy 102 villages.

At Baribrina there are two patriarchs, patriarch Bar Thom and patriarch Miza, and there are four and twenty churches, and bishops, priests, and deacons not a few.

They have four great convents inhabited by monks. The bishop told me that in case I should like to visit Jabl Tor on my return from Persia, he would himself accompany me. In that case I should only have to take with me a great quantity of Syriac Bibles and Testaments. I hope, if the Lord will, to do so.

MEDITERRANEAN JEWS.

A communication has been received by the London Society from Dr. Clark and Rev. Mr. Neat, who are on a Mission to the Jews.

Speaking of a Jew who had been baptized the writer says—

We began conversation by my observing, how accurately the Christian religion fulfilled that which was typical in the Mosaic law; and that, in fact, a Jew who wished to see the completion of the latter, would find it in the Christian religion rather than in his own, as practised by the Jews since our Saviour has appeared. That in truth we alone had now the observance of the feast of the passover, under the sacrament of the Lord's supper; and hence the Jews, since the destruction of the temple, had lived altogether without it; and without the observance of that great part of their religion, which rested upon the existence of Levitical priesthood. Mr. A. fully assented, saying, that the reason why he had changed his religion was, that the New Testament corresponded so well with the Old. I asked, how so? He replied, in finding the character of Jesus Christ to agree so well with what was said about him in the Old Testament. "I had no one to assist me continued he) and it was only by reading the New Testament that my mind was changed; I never conversed with any Christian upon the subject; and when I told my father (a German) what I thought, he requested that, during his lifetime, I would not renounce my religion, which I complied with."

C. But did you find any more reasons for changing your mind than the correspondence of the two Testaments?

A. Yes, the doctrine of Jesus Christ was so excellent.

C. But that proof is felt by many of your nation, though it is unfortunately resisted.

A. I know it, and I have had many arguments with the Jews about it.

C. And how pray did you enforce it?

A. The Jews would grant that the doctrine was good, but the teacher was bad.

C. But did any other reason weigh with you?

A. Yes; the great number of our nation that changed their religion when yours was first taught. They must have had good cause to do so. I considered whether they were in the right, or those who did not change, and I decided that those who changed had taken the right side.

C. True; and they proved their sincerity by devoting their fortunes, and often their lives to the cause they embraced. We do not find men so willing to sacrifice either one or the other without strong motives for so doing.

A. I acted without regard to self-interest in the matter. I expected no worldly benefit or profit from becoming a Christian.

C. I am quite sure you did not, and I bless God who has brought you to think as you do at present. Only be careful to preserve the same disposition in using the same means by which you obtained it.

A. I do not well comprehend you.

C. You said you read the New Testament carefully before you changed your mind, and I suppose you prayed to God for his help to guide you into the truth.

A. I did.

C. Then you must continue to read and pray to God for his Holy Spirit, to enable you to maintain, without fear or reproach, the sacred profession you have made. The very same means that brought you to a knowledge of the truth, must be employed to keep you steadfast in it. You have

but little help, I grieve to say, in the example of the professing Christians around you. Sad, indeed has been the influence of Christian example upon your nation in many parts of the world. Alas! what impediments has the worship of the Virgin Mary, and of the saints, as practised in some countries, cast in the way of the conversion of your nation; besides the profane doctrine of salvation by other men's works.

A. Oh! yes, without good works of our own we can never be saved. I know very well it is necessary that I should myself practice the doctrine of Jesus Christ.

As Mr. A. had not before distinctly acknowledge the influence of the Holy Spirit upon his heart, and there now appearing from his remarks that he relied for salvation upon his own merits, I thought it right to observe, that though we were bound to practise to the utmost the doctrine of Jesus Christ, yet that it was altogether out of the nature of things, that any act of a sinful creature like man could be positively good, so as to challenge the scrutiny of a holy God. "For (said I) if I but give a piece of money to a poor distressed man, it is no doubt a good act, but to be perfectly good how many circumstances must attend it? It must be done exactly with the right motive, in the proper extent, in the fittest manner, with the purest feelings of pity for the indigent, of gratitude to God, who honours us by making us agents of his mercy to others, of shame for our own unworthiness, who are less than the least of his mercies; in short, with such a complication of qualifications, that if my salvation depended upon perfectly performing that one single act, I should at once and forever altogether despair of it; and it is just the same with every other duty enjoined upon us. So that while we must not neglect to do good works, we must look for salvation to Christ alone; faith in Jesus Christ is the only foundation for our eternal hope; first to be obedient to him, and then, of course, to be obedient to his doctrines, otherwise our belief is not sincere."

Mr. A. seemed to understand this, and admitted his belief in original sin, and in what I had said of salvation through Christ alone. Our discourse then turned upon the progress of Christianity in Germany, from whence Mr. A. had come. He assured me, that great numbers of Jews read the New Testament and believed it true, but did not choose to avow their belief. That one of his own friends was going to New York to be baptized there. It is a case that may deserve the consideration of the Society, how to remove the difficulties of openly professing what many of the Jewish nation believe. It would seem in Germany that the difficulty partly consists, not in correcting the mistaken belief of the Jews, but in inducing them to profess openly to the world their belief of Christianity. Would it were so here! Here the New Testament does not appear to be a book generally read by the Jews, though I know one or two who read it; there is no disposition as yet, in those I have conversed with, to come forward and talk upon our religious opinions, nor have I ever been visited by those among them who promised to do so. However, a promise has been given by Him, who is faithful, that in due season the word that goeth forth from him shall not return void, but prosper in the thing

whereto he shall send it; and a promise so given is sufficient for hope to live upon.

I asked Mr. A. what was the state of the Jewish religion in Germany? He replied, it was declining fast, particularly at Berlin and Bremen.

C. How so?

A. The Rabbies generally insist upon the service being read in the Hebrew; this many Jews disliking, have translated the service into German, and officiate in that language. So great an innovation has produced a violent schism, which has led the German Jews to adopt some opinions quite at variance with the Hebrews, and you will soon find that the children of the German seceders will forsake the Jewish faith altogether.

C. Wonderful is the effect of religious worship in a known tongue!

A. The Jews of this place do not understand Hebrew.

C. How can that be, when so many have their Hebrew books, and none other, in the synagogue?

A. Oh yes; but they have no knowledge of the meaning.

C. Do you not think that the body of the Jews will be converted, and restored to their own country?

A. I am sure of it, and that at no distant period.

FROM THE CHRISTIAN OBSERVER.

CHURCH MISSIONARY SOCIETY.

(NEW ZEALAND MISSION.)

We are happy to learn that the intelligence from New Zealand gives an encouraging view of the mission, after all the difficulties which it has had to encounter.

An Archdeaconry has been appointed in New South Wales, and the Rev. T. H. Scott has been nominated to that dignity. Mr. Scott is well acquainted with the circumstances of the mission, and is very desirous of rendering it every assistance in his power. Mr. Field, who has been for seven years chief judge in the civil court of the colony, has lately returned home; and has given the Committee, by a detail of facts and circumstances, the best reason to hope, that, under the Divine blessing, the mission will prosper. The following extracts from a letter from the Rev. Henry Williams, dated from the Bay of Islands, will shew its present circumstances.—

"On Sunday, the 3d of August, we worked into the Bay of Islands. About sunset we anchored directly between Rangheehoo and Kiddeekiddee; and, though the whole day had been occupied by the working of the ship, and we were in the greatest confusion and bustle, we had the satisfaction of assembling in Mr. Marsden's cabin, for prayer and the celebration of the holy communion—in all, seven in number. In the evening, we collected the seamen, as had been the case every evening during the passage; and addressed them on the importance of eternal things.—Their attention was very great on these occasions, and they came with apparent cheerfulness. The first news which we heard, was, that all the chiefs were gone to the war to the River Thames.

"The following morning, the deck was crowded with natives, friends of Mr. Marsden; among whom we were glad to discover several chiefs. We afterward went to Rangheehoo, where we saw Mr. Hall, Mr. King, and Mr. Crowell. On returning to the ship, we met Mr. Butler, who kindly proposed that Mrs. Williams and the children should go the follow-

ing morning to his house, which was thankfully accepted.

"It became my next care, what station we should select for ourselves. This is a case of much serious consideration, as an individual cannot remove from one place to another.

"Having concluded this point, we immediately proceeded to land the stores. By the assistance of Mr. Hall, Mr. Butler, and Mr. King, we had a store walled round in one day, in which we collected all the property. Here Mr. Fairburn and myself took up our station at night, under a tarpaulin; and reposed as quietly as ever we had done; and although the wall was but eight feet high, without a covering, yet none attempted to disturb us, or any thing belonging to us. The natives always retired at sunset, and returned at day-light; manifesting every disposition to serve us, but always looked for payment.

"We took our repast and held our devotions in the centre of the village; and it was very pleasing to see with what attention the people observed all our proceedings.

"Several committees have been held, and the affairs of the mission look much better. Mr. Marsden will give you the full particulars.

"In the course of a fortnight, Shunghee returned from the war, and immediately paid his respects to Mr. Marsden. Mr. Marsden has had much conversation with him. He appears well disposed toward the Missionaries; and no sanguinary deeds have been practised as heretofore. Great numbers were killed in their fights, but I have not heard of any sacrifices since their return. Shunghee narrowly escaped: he was struck thrice: his helmet preserved him once: he lost a very considerable force, and had all his canoes burnt. He has asked for Mr. Clarke; and has given Mr. Marsden every reason to believe that he will not be requested to make or mend muskets; but if he comes, he is to go to Kiddeekiddee.

"I hope the blessing of the Lord will descend among us, and preserve us in peace, union, and brotherly affection. Mr. Marsden has taken effectual steps to break off that intercourse with the shipping, which has long existed, and has been the foundation of the mischiefs which have arisen.

"When I consider the natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour which they possess, I cannot but view them as a people of great interest, and one which our Almighty Father will ere long adopt for his own. They are desirous of Missionaries; they will receive instruction: the men, women, and children have the utmost confidence in us; and there are many who wish to leave their little ones with us, but I am obliged to decline this for the present. Their observance of the Sabbath is, for them, very great; they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work. Our settlement, on that day, is perfectly quiet; the head chief, with his wife and many others, generally attend our services, and frequently family prayer. There are certainly a few trying circumstances, and they are painful for a time: but, by letting the matter rest, the evil will remedy itself in a general way; and if it should not, we must bear with it. When a chief expresses a desire that a missionary should be established in his district, he will usually say, that he wants a man who is not fond of fighting, who does not scold and make a noise; for though the New-Zealander in war is as ferocious as a human being can be, yet at home he is another man."

Mr. Williams writes at a subsequent period:—"We were never more comfortable in our lives; nay, I will say, happy: nothing interrupts our happiness but the knowledge of our own unworthiness. That we may walk in the fear of the Lord, is our constant desire and

prayer; and to be made useful to these particularly interesting people. Fear has never once entered our minds. Our children are constantly among the natives: and, from the first of our coming here to the present time, notwithstanding the great exposure of property at the landing, we know not of the loss of the value of a single nail; though, for a considerable time, we were obliged to sleep without either door or window."

ON VISITING SICK PERSONS.

"*I was sick, and ye visited me.*"

Such will be the address of the Supreme Judge at the last day, to those whose conduct by him shall be deemed worthy of the acknowledgment.

It is not meant to be insinuated, that there is any merit in the works of the righteous; such a position is untenable while revelation declares, "after ye have done all, ye are unprofitable servants." But that deeds of charity are approved by the blessed God, we cannot entertain a doubt.

"To do good and to communicate," says the Apostle, "forget not, for with such sacrifices God is well pleased."

We live in a world which is justly designated "a valley of tears." No human being is exempt from ills of one kind or other. "Man that is born of a woman, is of few days and full of trouble."

It is indeed the privilege of a few to keep "the even tenor of their way," without much molestation; while to many of our fallen race, "waters of a full cup are wrung out," and their countenances are expressive of the inscription written on Ezekiel's roll, "lamentation and mourning and wo." Is it not then the duty of those to whom a lighter share of grief is appointed, as the members of one common family, to attempt an alleviation of the trials of others, who are bowed beneath the pressure of accumulated distress?

There is in all men (for those who do not possess it are undeserving of the name) a natural sympathy, which, on every proper occasion, is brought into exercise.

"The importance of natural affection to the human race," observes a modern writer, "is incalculable. It resists, in a great degree, the tendency of mere and absolute selfishness; expands and softens the heart; excites and nourishes compassion; and prevents the world from becoming a seat of clashing violence and cruelty." The Scriptures require us to love our neighbour as ourselves, and have directed the application of this principle in such a manner as to give it its utmost efficacy, and to produce, by means of it, the greatest mass of human good.

"It is in the power of every man, if he can do nothing more, to sympathize with his afflicted brother. While an unfortunate neighbour is rehearsing the long and painful catalogue of his disasters to a friend, feelings of pity and commiseration towards the sufferer, when not a word is uttered, are expressed in the countenance, which convey instant consolation to the broken in heart.

Congenial souls these feelings knew,
And know that they are wak'd by thee,
Thou source of friendship's holy glow,
Divine, mysterious sympathy.

Thus far may nature carry us. But there is another principle which impels the good man to

the exercise of benevolence,—it is the influence of his holy faith.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." What an eminent example have we in the character of the Lord Jesus. "He went about doing good." Often was that dear form, which was married more than the sons of men, weary, distressed, despised, persecuted, and without a home. "The foxes had holes," &c. To his own wants he was apparently insensible, but was ever mindful of the necessities of others. He wept over the beloved Lazarus, and sympathized with the sorrowing sisters of his departed friend. When he saw the multitude, he had compassion upon them, because they were as sheep having no shepherd.

Since his departure from our world, there have appeared men who seem to have caught something of that holy flame which glowed in all its perfection within his bosom. Here we might first name the great Apostle of the gentiles. A man whose character next to that of the Saviour, deserves admiration as the standard of real excellence. To lighten human woe, and benefit his fellow-creatures, were the great ends for which he lived and labored.

Among a host of other philanthropists since his day though of less stature, we descry the immortal Howard. Neither "infection of hospitals, nor the damps of dungeons, nor the contamination of fevers," prevented him from ministering to the relief of distressed nature. Truly he might have chosen for his motto the language of the illustrious person just named, "Neither do I count my life dear, that I may finish my course with joy."

The spirits of the just who bend from high,
Wide o'er these earthly scenes, their partial eye,
When first array'd in virtue's purest robe,
They saw her Howard traversing the globe ;
Saw round his brows her sunlike glory blaze,
In arrowy circles of unwearyed rays ;
Mistook a mortal for an angel guest,
And asked, what seraph foot the earth impressed.

But perhaps I have been speaking of charitable feelings on too extended a scale for the title of this essay. I intended to confine it to the visiting of sick and dying beds. To prove that this is a duty, would only be a waste of words, as none dispute it. Let us then glance at the *manner* in which it should be done. Perhaps some persons will think me singular when I state it as my opinion, that even every good man is not competent to the task of sick-bed instruction. A visitor of the sick fills a very responsible situation. He is oft times called to witness the objects of his regard in the most solemn state in which nature can exist.

He had need to possess sufficient firmness of mind to induce him to be faithful, and at the same time to discover all that affection which may happily prevent the dying and hoary-headed sinner from despairing. The language of consolation is not the most suited to a man whose life has presented a series of crimes which imagination blushes to recall, and memory to retrace. On the other hand to denounce the threatenings of God in all their extent and severity, without once adverting to the "riches of his grace," is likely to prove equally unsuccessful.

In our discourses with such characters mercy and truth should be blended together, as they are blended in the gospel.

The sinner should be seriously told what he has to expect if he persist in his rebellion against God, and what he has to hope for if he throw down the arms of contention. It is impossible to tell what faithful and affectionate appeals to the conscience, under the blessing of God, may effect. Let us then, who have frequent opportunities of standing by sick and dying beds, be faithful to our task. Let us not flatter them with false hopes, by inducing them to believe their sorrows will terminate in endless joy, while we have reason to suppose, that unless a mighty change takes place, death to them will be of all events the most terrible. However it may wound their feelings, or alarm their fears, let us discharge our consciences, and then in withdrawing from their presence, though under the impression we shall see them no more, we shall retire with the approving smile of Him, to whom every visit must be accounted for.

I cannot forbear to speak in terms of disapprobation of those persons who undertake to assist the sick poor without performing what I judge to be their duty. Such persons the writer of this essay has known, and the remark will doubtless apply to many others. They enter the dwelling of the dying man, it may be they talk a little closely with him as to the state of his soul, or perhaps not; but what is worst of all, they never pray with him. Now, is it rational either that their visit should be blessed to their patient, or that he should attempt to pray for himself? An excuse, perhaps will be made on behalf of *female* visitors, by alleging it to be unbecoming the modesty of their sex thus to expose themselves; but this argument does not furnish a sufficient reason for the omission of the duty for which I am pleading. While we read of certain women ministering to the Saviour, and of such women as the Countess of Huntingdon, and Mrs. Smith of the Cape, entering the abodes of poverty and sorrow, and praying with the wretched inmates; I cannot conceive that by so doing any sacrifice is made of that delicacy which adorns the female character.

As to many *male* visitors, it may be urged, though good men, they have not the gift of prayer, or of expressing themselves with propriety in the presence of others. This remark shows the necessity of congregations, or sick visiting committees selecting qualified persons. "Is any sick among you, let him call for the elders of the church, and let them *pray over him* in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

I might here remark, though I have touched on the subject before, it seems very desirable that the intelligence of sick-bed instructors should be above mediocrity. They have oftentimes very difficult questions proposed to them, even by illiterate persons, which, if they cannot answer, will prove disadvantageous to their object. In many instances, too, it requires the exercise of considerable ingenuity to explain the doctrines and precepts of religion, so as to make them understood. If a person wishes to be useful, he must descend to their capacities, and bear with their weakness, and become all things to all men, if he would save some. A circumstance occurs to my mind which justifies the above observation. Conversing one day with an old man who had nearly reached his

hundredth year, and on telling him he was a sinner in the sight of God, he became so angry, that I really believe he would have turned me out of his cottage, if I had not been able to conciliate him by mild and scriptural arguments. Other instances could be named, but this will suffice to show the necessity of choosing proper agents for the due discharge of this important, but too much neglected duty.

Happy they who now take pleasure in these visits of mercy, and who so perform their duty as to secure the plaudits of a smiling God. "Inasmuch as ye did it to one of the least of these, ye did it unto me."

W. B.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 26, 1825.

AMERICAN TRACT SOCIETY.

We are happy to notice that a National Tract Society has been formed to be located in the city of New York. The object is to concentrate all the efforts that can be made in this benevolent enterprize to one point. This Society like the American Bible Society is intended to be the moving wheel of the great machinery. It is gratifying to notice that the officers are selected from all the different religious denominations, and that perfect harmony prevailed in all the proceedings. We shall give a more detailed account of this important event in our next Number.

ON FASTS AND THANKSGIVINGS.

We lately had occasion, in the exercise of our rights as citizens, and in performance of our duty as Christians, to animadvert with plainness, though we hope with meekness, on an instance of notorious disregard of the Sabbath, by some of our most distinguished and influential civil rulers. With very different feelings, we would gratefully recognize the goodness of Him in whose hands are the hearts of rulers, in the appointment, by public authority, in several of our states, of a day of *Fasting Humiliation and Prayer*. This disposition to observe a custom which has been practised with an evident Divine blessing, by the republics of New England from their first settlement, is a ground for hoping that our land is not abandoned to work its own ruin, nor would we despair, if due respect is on this occasion, shown to the recommendations of the powers that be, of seeing our country attain to the full perfection of that righteousness, by which a nation is truly exalted.

Fasting holds not a low rank among the duties of religion. It is a special, voluntary abstraction of the mind from the ordinary business, pleasures and even comforts of life, for the express purpose of fixing it upon higher business, nobler pleasures, and consolations which are endless and inexhaustible. No act is better calculated to recall the wandering spirit to the great object of its existence, than one which, for a time, interrupts, in a degree, the course of animal nature, and points to the incorporeal immaculate holiness of the Father of our spirits. Dependent upon his providence for the daily supply of our bodily wants, yet always forgetting that dependence, it is a privilege of no common value to be reminded of it by the occasional interruption of that supply; and coming, as the privilege does, from that boundless ocean of benevolence which is ever flowing down upon us, it ought to be received with devout gratitude, and religiously observed. Thus received, we doubt not that every return

of a fast will be hailed with delight by the sincere Christian, as a season, in which, far from affected austerity, and hypocritical disfigurement of face, he can remember his numerous transgressions and infinite unworthiness, and contrast with them, the infinite goodness of God to him and to the whole human family, till he is impelled to a fixed resolution to forsake every sin and to be an imitator of the perfection of his heavenly Father,—till he yields himself up to the full influence of divine love, follows it out into all its results, and terminates his fast with thanksgiving.

We have been led to these remarks, partly by the approach of the annual public Fast, and partly by the perusal of "A Circular Letter, Addressed by the Northern Associated Presbytery, (in N.Y.) to the Churches in their connexion, on the subject of the observance of Fasts and Thanksgivings;" a production, which we could wish were read and acted upon by every professor of Christianity. We propose to select from it, some parts which we deem of special importance. The following is its description of a Fast.—

Fasting, in its most literal signification, is an abstinence, either voluntary or involuntary, from food, or rather, from all the nutriments of animal life. When Christ said he would not send the multitude away *fasting*, no reference was had to a religious Fast. And when Paul said to those with him on board the ship, "This is the fourteenth day that ye have continued *fasting* having taken nothing," he spoke merely of their abstinence from the supports of life. From such abstinence the *religious duty* receives its name.—The religious duty of Fasting does, therefore, manifestly imply this abstinence: so that where there is no abstaining from meats and drinks, though there may be much repentance and prayer, it cannot with propriety be said, that there is any Fast. In the Fast observed by the Jews in Shushan, of which we have an account in the Book of Esther, it was enjoined on them, that they should "neither eat nor drink three days, night or day." In the Fast at Nineveh it was proclaimed through the city, "Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water." Concerning the forty days in which Jesus fasted, it is said, "In those days he did eat nothing."

Another manner of Fasting, recognized in the scriptures, consists in abstaining from all such things as are calculated to *please the taste*. In this way the prophet Daniel kept a Fast of three weeks at once. "In those days I Daniel was mourning [i. e. fasting] three full weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three full weeks were fulfilled." Dan. x. 2, 3. In no other sense could such a protracted Fast be kept, without the interposition of a miracle.

Though abstinence, either in whole or part, seems necessary to the existence of a Fast, yet this is far from constituting the religious observance which is so called. It is a mere appendage, a mere outside garment of such a Fast as the scripture enjoins. A Fast supposes a separation of time from secular to religious duties, with a view to our humiliation before our offended Creator. A day of Fasting is properly a day for repenting and confessing of sin; of deprecating the evil which sin has deserved, and of supplicating the favor which it has forfeited. The Ninevites fasted for the sake of averting the threatened destruction of their city.

David fasted when his child was sick, with a view to humble himself under the frown which was then upon him, and to pray for the life of the child. Daniel fasted that he might confess his own sin and the sin of his people, and that he might pray for the speedy accomplishment of the promised blessing of their restoration to their own land. Anna the prophetess continued in fastings and prayers night and day. Her own religious improvement, as well as her earnest desire for the speedy advent of the Saviour, was no doubt an important end which she had in view in devoting so much time to this self-denying duty. A Fast is designed to promote the exercise of repentance; and repentance, when it is genuine, always promotes reformation. This is the fruit meet for repentance. Therefore it is, that a rectified practice is spoken of in the prophecy of Isaiah, as included in the very nature of an acceptable Fast. "Is not this the Fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thy own flesh?" All this is as much as to say; that a Fast rightly observed will make us better; and that a Fast, which contributes nothing towards increasing a sense of the evil of sin and a desire to forsake it, cannot be the Fast which God has chosen.

The writer proceeds to exhibit the scriptural evidence of the duty of fasting. He finds, as we think, abundant proof of his position, in the command of God to the people of Israel to sanctify a fast, Joel i. 14; in the description of the day of atonement in the twenty third chapter of Leviticus which agrees in all the characteristics of a fast with those which in other parts of the Old Testament, are explicitly designated as fasts; in the example of the most eminent of the old Testament saints, of Christ himself, and of the church at Antioch at the ordination of Paul and Barnabas; in the directions for fasting which Christ gives in his Sermon on the Mount, and the manner in which he elsewhere speaks of it. He thus concludes the evidence of the duty of fasting.

Anna, that aged widow, who is mentioned in the 2d chapter of Luke, stands high in the biography of the New Testament; yet nothing is said more to her advantage than this; that she "served God with fastings and prayers night and day." Cornelius, that devout man whose prayers and alms came up as a memorial before God, connected fasting with his prayers. See Acts x. ver. 4, compared with ver. 30. Paul fasted three days at the time when he was converted from a persecutor into an apostle of the Lamb. One way in which the apostles approved themselves to be the ministers of God was "in watchfulness and fastings." 2 Cor. vi, 5, and xi. 27. New Testament saints are said at particular seasons to give themselves to fasting and prayer. 1 Cor. vii. 5. Enough has been said, we trust, to convince you that Fasting is a duty which is not confined to the former dispensation, but that it is altogether suitable for the Christian Church, and cannot even under the present dispensation be innocently disregarded.

The writer deduces the importance of fasting from the same arguments which prove the duty of it, and with the same success, and also from its recorded effects.

The importance of Fasting is strikingly taught in that passage, which has already been referred to with a view to prove the existence of the duty; I allude to Matth. xvii. 21: "Howbeit this kind goeth not out, but by prayer and fasting." This is a part of Christ's answer to the question put to him by his disciples, why they could not cast out the unclean spirit. The answer evidently implies, that difficult things can often be accomplished by prayer, *with fasting*, which cannot be effected by prayer *without fasting*. Let individuals; let Churches, and greater communities note this; Unclean spirits, and formidable difficulties have often been driven out by prayer and Fasting, which, but for this, had remained until this day.

If we can determine the importance of any duty from the effects which it has produced, we may conclude that Fasting is one of great magnitude. It has done exploits. It prepared the pious Jehoshaphat to obtain a victory over a numerous and powerful enemy. See 2 Chron. xx. A solemn Fast which was kept in secret by Nehemiah, preceded his obtaining from the king of Persia a commission of great importance to the welfare of Israel. The Fast of Shushan reversed the laws of the Medes and Persians, which were declared to be unalterable; and rescued the Jewish nation from one common slaughter. The Fasts which were kept by Daniel helped to terminate the seventy years captivity in Babylon. The Fast of Nineveh saved that great city from an immediate overthrow. By keeping a Fast of forty days, the Captain of salvation was prepared to meet, and successfully withstand the prince of darkness. David's Fast during the sickness of his child, it is true, did not save his child from death; it nevertheless accomplished an object of great importance, —it saved the afflicted father from murmuring under his bereavement.

If the extraordinary season of prayer among the disciples of Christ, which immediately preceded the day of Pentecost, was accompanied with Fasting, (which is by no means improbable, since the days had now come in which the Bridegroom was taken from them, and the promised Comforter had not yet been sent unto them,) it is to be reckoned one of the most extraordinary instances of the efficacy of a religious Fast. It was, in this case, a wonderful illustration of the meaning of that declaration,—*Howbeit this kind, goeth not out but by prayer and fasting.*

His remarks on thanksgiving celebrations, though important and valuable, we pass over. The following passage deserves the serious attention of every one who wishes to keep such a fast as the Lord has chosen.

Our deficiency in the observance of these solemnities, probably respects both the *external* and *internal* of the duty.

As to *externals*,—Are we not, in the first place, on our fasting days very deficient in the article of *abstinence*? In the Church of Israel it appears to have been an essential requisite in their annual Fast, on the day of atonement, that they should all afflict themselves; which injunction implied at least the chastening themselves with *fasting*. In the Fast recommended by queen Esther, and in that by the king of Nineveh, entire abstinence was strictly enjoined. When the Saviour fasted "he did eat nothing." But at the present day many seem to think, as far as abstinence is concerned,

that if they miss a single meal, or, perhaps, eat a little lighter than usual, they have fasted for a day. This, it is evident, would not have been called a day of fasting in scripture times. In those times, when they devoted a day to humiliation, they fasted all the time. The command of God concerning the stated Fast in the Church of Israel was, that it should be kept from even to even,—that is, during a whole day. So long, they undoubtedly abstained from meats and drinks. Should any say, it is uncomfortable to abstain so long, let such be reminded, that Fasting is evidently intended to be a self-denying duty, as it is a day to afflict our souls, and to chasten ourselves before God. By abstaining from the supports of life for a season, we significantly declare ourselves to be unworthy of them, yea, unworthy to live. By this we also seem to say to our bodily appetites, ye shall not have dominion over us. If any should find, that on trial of entire abstinence for a day, both their body and mind were disqualified for devotional exercises then let them try that method which Daniel practiced when he fasted three full weeks: He ate no *pleasant bread*; neither came wine nor flesh into his mouth. Let no one say, what good can be effected by this mortification of the body? since it is indisputable, that abstinence held a conspicuous place in those Fasts which are decidedly approved by the word of God.

We apprehend that in nothing is the spirit of a fast more generally and fatally departed from, than in this article. What would the ancient saints have thought of a fast, which makes no alteration in the luxurious habits of its observers, or merely defer their dinner long enough to create for once in a year, an appetite for it? Can professors of religion, who keep a fast in this manner, wonder, that with many of the unthinking world, the day is only a signal for gluttony, drunkenness and universal wickedness? We have heard it said in justification of this laxity that humiliation of heart and prayer are the only essential parts of the duty,—abstinence is a mere circumstance. But we do not so understand it. We do not see how that can be called a fast into which abstinence does not enter. The heart is, no doubt, the main thing; it is that which gives every duty its value in the sight of God. But what should we think of a prayer which asks nothing; of charity which gives nothing; of faith which does nothing? That many who act upon such views of fasting, are very humble, and prayerful, we are neither able nor willing to doubt, but we apprehend that fasting must be set down as one of the duties which they have not performed. We think it sufficiently proved by experiment that an observance of Fast days according to their original institution, is the means, not only of procuring spiritual blessings not otherwise to be obtained, but of invigorating the constitution, and renewing the strength for every duty. As they are very generally kept, little of either of these species of benefits can be derived from them.

The subjects of supplication, during the approaching fast, will readily occur, in great numbers, to the mind of a reflecting Christian. But for nothing will he feel more cause to afflict his soul, than for the spirit of slumber, into which most of our churches have sunk, and are sinking. This is a state of things which is not easily remedied. It will not be removed without prayer, earnest and importunate, nor do we expect to see it removed without fasting. No Christian ought, in view of the approaching anniversary to feel his conscience clear, unless with

strong desire, with mortification and affliction of soul, he present the lukewarm state of the church before God, and desist not praying for her awakening, till, like Jacob, he prevails.

REVIVALS OF RELIGION.

We understand that the revival in New Milford has become quite general in the town; and hopes are entertained that about 100 have experienced, since the commencement of the work, that new birth without which no one can enter into the kingdom of God.

A correspondent in Geneseo, Livingston Co. N. Y. says there is an extensive revival in that place. As many as 100 in Mr. Bull's congregation are anxious for their souls—and a number are rejoicing in hope. From Geneva, Galien, Mentz, Palmyra, and some other places at the west, the accounts are very encouraging.

A revival of religion has recently been enjoyed in the Presbyterian Society at Romney, Va.—The number of hopeful converts are about 50.

A writer in the Waterville Intelligencer states, that 76 persons have been added to the 2d Baptist church in Bowdoin, since the commencement of the year 1824.

The Baptist church in Utica, New York, is visited with a refreshing season; within a few weeks, Elder Willey has baptized 35 converts. In Deerfield also, the Lord is manifesting his mercy to perishing sinners.

In Potsdam a considerable number are rejoicing in hope, while others appear to tremble in view of their lost condition as sinners.

At French Creek settlement, Lewis Co. Va. in the congregation of the Rev. Asa Brooks, who is now on a visit to New England, a powerful revival has commenced since he left Virginia. In his absence, the Rev. Aretas Loomis, who is settled at Huttonville, in the County of Randolph, has visited the congregation in labors of love. A few Sabbaths since he there administered the Lord's supper, and received *thirty* to the communion table as fruits of the late revival. He spent about a week among the people, who are principally from New England, attended several meetings, had large and solemn congregations, and the spirit of the Lord appeared evident among them.

LATEST FROM THE SANDWICH ISLANDS.

In our last we published a letter from the Sandwich Islands of August 3d. giving some account of the death of Tamoree (or Tamuari) king of Atooi, and the changes that had taken place in consequence of his death.

By a recent arrival the Editor of the New York Religious Chronicle has received communications dated the 7th of September last.

It appears, that the apprehensions originally entertained respecting Tamoree have been not altogether groundless.

For some time past, says our correspondent, we have been in a state of continual alarm.

George Tamoree, a chief of Atooi, who was educated in America, on the death of his father, a short time since, raised a revolt in that Island. He was seconded by a chief of considerable note: in consequence of which this island [Oahu] has been drained of the principal chiefs with their subjects, amounting to about 1000 men, who were sent to Atooi. These were replaced by others from the country, who having little intercourse

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with the whites, are decidedly hostile to them; and in addition, the chief in command of the fort, is a character more obnoxious than any man here.

In this state of things the alarm became so great that many resorted to the shipping to sleep. I remained on shore, but not without some apprehension. My hope was that the natives knew our strength so well as not to be disposed to risk the consequences that would follow any violence offered to the whites. In this I was not disappointed. Their fears overcame them, and we are now quiet.

The rebellion is quelled—the chiefs will soon return, and we anticipate no further trouble. But a variety of unpleasant events have occurred in connexion with this man which it is painful to repeat. On board the first vessel which came up from Atoo, after the close of the campaign, and which brought Mr. Bingham and Mr. Whitney, with their wives, a prisoner was placed, well secured. This man (I have it from Mr. B. himself) was thrown overboard and drowned!—If their presence cannot suppress such conduct in the natives, what can be done.

A Mr. Trowbridge, a great favourite with the head chief of these islands, was deliberately murdered by the rebels, merely because he was a white man, and one whom they feared. He was grandson of Admiral Trowbridge, of the British Navy, and a worthy man.

The troops, on their return from Atoo, brought up the head of one of the rebellious chiefs as a trophy of victory.

I name these things to show you that the missionaries are engaged in a very arduous undertaking.

* * * * At Karrahkooa I was intimate with Mr. and Mrs. Ely. They have a fine church, which I frequently attended. Regularly every Sabbath, after morning service, they had a class of children to answer to their catechisms, and I do not hesitate to say they were as ready and correct in their answers as any in the United States could be.

At Ciarooa I saw Mr. and Mrs. Bishop, and Mrs. Thurston (Mr. T. being absent.) They were pleasantly situated, and I attended service in one of the best churches, I have seen in these Islands. At Mowee Mr. Stewart and Mr. Richards reside. They have a good church pleasantly situated.

At this place (Honolulu,) at present we have Messrs. Ellis, Bingham, Chamberlain, and Whitney, as also Mr. Loomis; all of whom, Mr. C. excepted have their wives with them. They are doing well, wonderfully, in instructing the natives to read and write.

POST OFFICE LAW.

Congress have passed a law the last session, granting to publishers of Newspapers the privilege of transmitting to their subscribers, written or printed notices, stating the amount due on their subscriptions, and the Post master is allowed to charge for such notice only the same postage as for a newspaper. And the law also provides that,

If any person employed in any department of the post office, shall improperly detain, delay, embezzle, or destroy any newspapers, or shall permit any other person to do the like, or shall open, or permit any other to open any mail, or packet of newspapers, not directed to the office where he

is employed, such offender shall, on conviction thereof, forfeit a sum, not exceeding fifty dollars for every such offence. And if any other person shall open any mail or packet of newspapers, or shall embezzle or destroy the same, not being directed to such person, or not being authorized to receive or open the same, such offender shall, on conviction thereof, pay a sum not exceeding twenty dollars, for every such offence. And if any person shall take, or steal, any packet, bag, or mail of newspapers, from, or out of any post office, or from any person having custody thereof, such person shall, on conviction thereof, be imprisoned, not exceeding three months, for every such offence, to be kept at hard labour during the period of such imprisonment.

THE WITNESS FOR THE TRUTH.

The London Tract Magazine gives the following as the substance of a Tract lately translated from the Swiss. It delineates some circumstances which have recently occurred in Switzerland.

Angelo, a peasant of Switzerland, having occasion to visit a neighbouring city, leaves his mountain cottage at an early hour, and arrives at sunrise on the borders of a lake. While he pauses to rest himself and enjoy the morning breeze, his attention is engaged by the sight of a cross, which superstition had planted on a heap of stones, that marks the boundary of two provinces. This leads him to regret the darkness of ignorance and superstition, in which so many are involved, who, forgetting that they are commanded not "to worship idols of gold, and silver, and brass, and stone, and wood," offer up their prayers to the crucifix; even as the Israelites burnt incense to the serpent of brass. "How few," he exclaims, "understand the true meaning of Salvation by the Cross of Christ. O blessed Son of God, one with the Father, thou didst suffer the death of the cross that poor sinners might come unto thee, not that they should adore the symbol of the cross."

While engaged in these and similar reflections, two young men pass by, and he hears them speaking of a criminal in a manner which induces him to attend the trial.

On arriving at the court of justice, to his great surprise, he finds the prisoner is not accused as a thief or murderer; but because he, with other pious individuals, had rejoiced in the love of God, at being made partakers of a good hope through grace, and of a lively interest in Jesus; and because a few others had united with his family in prayer and praise, reading the scriptures, and hearing the gracious invitations it contains.—There was in that country a law which forbade these things. The accused, who is a regular minister in that district, bears a solemn testimony to the truths of the word of God, and earnestly calls upon his judges to turn to the Saviour. He is found guilty, condemned to banishment, and carried back to prison. Some other scenes are then described, all of which relate to the prisoner and the proceedings against him, exhibiting his piety and the excellence of his character in a strong point of view.

Such is the brief outline of a narrative which delineates some occurrences that have recently taken place in a *Protestant Country!* It is not pleasant to dwell upon such details, but as it is

right to expose the persecuting spirit of Popery on the one hand, so it is a duty, although a painful one, to act in a similar manner with regard to those who call themselves Protestants, but who are actuated by a similar spirit of intolerance.— While we do so we may remark, that although the spirit is the same, yet, under Protestant governments, it acts in a milder manner, and, as in the case to which we refer, it only banishes, where the former probably would proceed with greater severity. These events have supplied the Roman Catholics with ground for rejoicing, but the consideration just alluded to should cause them to be silent.

As many of our readers probably are unacquainted with the events to which we refer, we subjoin a few particulars, extracted from the "*Archives du Christianisme.*" Let us rejoice that such circumstances do not occur in our land.

After noticing the gradual declension of spiritual religion in Switzerland, which insensibly abated till the truths of the Gospel were lost in the mere general expressions of a sort of religious philosophy; that work informs us some young ministers felt deep regret on comparing the doctrines of the day with those of the reformation: and being desirous to promote the spiritual welfare of their flocks, they formed small societies for prayer and reading the scriptures, and sought to introduce a more lively attention to the truths of the Gospel. These proceedings were viewed with dissatisfaction by the generality, both of the clergy and the laity; they were accused, of introducing the name of the Lord Jesus Christ too often in their prayers and sermons, of too great strictness in their religious views, and other similar faults. Popular violence was excited against them, they were continually insulted, and the epithet of *Momiers* was applied to them, as *saint* now is made a term of reproach with us.

These young ministers were forbidden to continue their proceedings upon pain of dismissal from their pastoral functions, and their request, that the doctrines they taught might be examined by the national confession of faith, was refused.— One of the cantons proceeded still further, and, about a year ago, published an edict which prohibited the assemblies of the *Momiers*, directed the magistrates to disperse all meetings of this nature, and to punish all who refused to obey, denouncing severe penalties against all who should endeavour to gain proselytes to these opinions, or accommodate them with places to meet in, or act as the ministers or leaders therein. Thus the regular ministers of the Gospel were actually forbidden from attempting to convert sinners from the error of their ways, and lead them to the knowledge of the truth!

By this edict the magistrate is authorized to enter all suspected places. But how is he to proceed? He discovers no trace of secret political conspiracies; but a number of people are assembled. Are they engaged in gambling, drunkenness, or debauchery? Provided things are conducted with moderation he does not interfere, although "drunkenness may be added to thirst," and other similar sins committed. But does he hear a pious expression? is there a Bible open on the table, or a hymn-book to be seen? then all is wrong! He must examine, and strictly too; and although perhaps only a plain tradesman or uneducated fa-

mer, he must inquire what are their sentiments, and how they interpret the doctrines of St. Paul; and if it is not in the manner which alone is permitted, he instantly disperses the assembly; and though not an angry word has been spoken, or a violent gesture used by any of the company, the master of the house and all present incur the penalties of the law! and this, notwithstanding their religious principles, are all strictly in accordance with the established doctrines of the country!

Under this edict these meetings have been dispersed, and several of the most active ministers have been imprisoned, convicted, and banished from the country, deprived of their means of support, and sent to wander from their native land.

We have not room for further extracts, and will only add that the tract to which we have referred, presents a sketch of one of these cases, and clearly states the doctrines these preachers of the Gospel are punished for maintaining.

Sofice it to say, they are the doctrines of THE REFORMATION, which their ancestors sacrificed their lives to obtain, and they are shortly, yet fully stated in the following extract from the *Catechism of Heidleburg*, a summary doctrine which two hundred and fifty years ago was received by all the Protestants in Germany, Holland, and Switzerland, as perfectly conformable to the Scriptures, and till of late years it was publicly used in the churches and schools.

Q. Why is the Son of God, called *Jesus*, that is, Saviour?

A. Because he saves us from our sins, and because there is no salvation in any other. They who seek salvation either in themselves or in any other, deny in fact the only Saviour and Redeemer, Jesus Christ, although they may confess him with the mouth. For either Jesus is not a complete Saviour, or they who receive him as such by a true faith, have in *Him* all things that are necessary to salvation.

From the London Baptist Magazine for Jan. 1825

POPISH JUBILEE.

A Roman Catholic periodical, entitled "The Laity's Directory for 1825," gives what it calls, "The Indiction for the universal Jubilee in the holy Year 1825.—Translated from the Latin Original, printed at Rome, in the Printing-office of his holiness, Leo XII."

The following are extracts from this mass of error, arrogance, and blasphemy!

"Leo Bishop.

Servant of the Servants of God.

To all the faithful of Christ, who shall see these presents, Health and Apostolical Benediction.

"In the merciful dispensations of the Lord, it is at length granted to our humility to announce to you with joy, that the period is at hand when what we regretted was omitted at the commencement of the present century, in consequence of the direful calamities of the times,* is to be happily observed, according to the established custom of our forefathers; for that most propitious year entitled to the utmost religious veneration, is approaching, when Christians from every region of the earth will resort to this our holy city and the chair of blessed Peter, and when the most abundant treasure of

* When the Pope was prisoner to Bonaparte.

reconciliation and grace will be offered, as means of salvation to all the faithful, disposed to perform the exercises of piety which are prescribed. During this year, which we truly call the acceptable time, and the time of salvation, we congratulate you that a favourable occasion is presented, when, after the miserable accumulation of disasters under which we have groaned, we may strive to renew all things in Christ, by the salutary atonement of all Christian people. We have, therefore, resolved, in virtue of the authority given to us by heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his virgin mother, and of all the saints, which the author of human salvation has intrusted to our dispensation."

The "Indiction" of "our humility," then states the condition on which the sacred treasure of merit, is to be "unlocked;" for the purpose of granting to the blind, led by the blind, full indulgences, and abundant pardons!

"We ordain and publish the universal and most solemn jubilee, to commence in this Holy City from the first vespers of the nativity of our most holy Saviour Jesus Christ, next ensuing, and to continue during the whole year 1825, during which year of the Jubilee, we mercifully give and grant in the Lord a plenary indulgence, remission and pardon of all their sins, to all the faithful of Christ of both sexes, truly penitent, and confessing their sins and receiving the Holy Communion, who shall devoutly visit the Churches of blessed Peter and Paul, as also of St. John Lateran and St. Mary Major, of this city, for thirty successive or uninterrupted (whether natural or ecclesiastical) days, to be counted to wit, from the first vespers of one day until the evening twilight of the day following, provided they be Romans or inhabitants of this city; but if they be pilgrims or otherwise strangers, if they shall do the same for fifteen days, and shall pour forth their pious prayers to God for the exaltation of the Holy Church, the extirpation of heresies, concord of Catholic princes, and the safety and tranquility of Christian people."

Who can for a moment doubt but that the writer of this infamous proclamation, is "that man of sin;" and "the son of perdition," described by Paul in the Epistle to the Thessalonians? "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God!"

It may be amusing to the reader to know how this infallible sinner addresses us Protestants—"with all deceivableness of unrighteousness":—"To you, to you, we address ourselves with the entire affections of our apostolic heart, whom we bewail as separated from the true church of Christ, and the road of salvation. In this common exultation, this alone is wanted; grant it to your most loving parent, that at length called by the inspiration of the Spirit from above into his admirable light, and bursting asunder every snare of division, you may have one consentient mind with this church, the mother and mistress of all others, out of which there is no salvation!—Enlarging our heart, we will joyfully receive you into our fatherly bosom, and will bless the God of all consolation, who in this greatest triumph of catholic faith, shall enrich us with these riches of his mercy!"

After this description of "the true church of

Christ," given by the Pope, we select another from the pen of inspiration:—"And upon her forehead was a name written, Mystery, Babylon, the Great, the Mother of Harlots and Abominations of the Earth." Rev. xvii. 5.

AMERICAN TRACT MAGAZINE.

We are happy to hear that this useful and entertaining little work meets with a degree of patronage from a discerning public, which it justly merits. Already has the society been called to reprint the four first numbers; and the demand is rapidly increasing. A Methodist minister in Missouri, observing a notice of the Tract Magazine in the Herald, some weeks since, took occasion to read the same to his congregations, and the consequence was, that an order was immediately dispatched to the publishers for seventy-five copies. We hope this instance of successful exertion on the part of one preacher, will stimulate hundreds to GO AND DO LIKEWISE. That preacher who contents himself with meeting his congregations at stated seasons, and merely administering the public ordinances of religion, may succeed in quieting his conscience, and may pass through life with ease and a degree of worldly honor; but is he not in danger of being classed with the "wicked and slothful servant," in the day of judgment?—We hope the preachers in the Methodist connexion, who are so frequently changing their sphere of labour, will have the satisfaction of reflecting, that the tracts, magazines, and religious papers, introduced by them into the families of their charge, will cheer the hearts of hundreds of the followers of the Lamb, and carry weekly though silent admonitions to the hearts and consciences of hundreds more of the thoughtless and the gay, long after the voice of the preacher shall have ceased to vibrate in their ears.—*Zion's Herald.*

LETTER FROM A SEA CAPTAIN.

The following is an extract of a letter from a Sea Captain to the Rev. Joseph Eastburn, of Philadelphia, dated Rio Janeiro, Dec. 11, 1824. After stating that his brig had been struck with lightning while at sea; the masts torn to pieces; and the ship otherwise injured, so as to render it exceedingly doubtful whether she could reach the port; and withal, supposed for a time to be on fire; he adds:—

I must tell you that my cabin resounds now every Lord's Day, with prayer and praise to the God of Jacob. I assemble all my crew, and at evening prayer also, all that can attend. I can truly say that, on that awful night, when we thought the brig to be on fire, I felt more concern for some of my crew than for myself. I thought of the awful situation of those that were living without God and hope in the world; for my own part, I felt abundantly strengthened; I felt a calmness of soul that I know I was once a stranger to, and realized something of that promise, "I will never leave thee nor forsake thee." I could say with Job, "I know that my Redeemer liveth"—these words were made of great use to me. May the God of all grace strengthen you in the inward man, and make you instrumental in the salvation of many souls from among that long neglected class of peo-

ple of which I make one. This is the daily prayer of all, and of your affectionate brother in Christ.

[*Phil. Recorder.*

INFLUENCE OF AN INDIVIDUAL..

A young minister of the gospel once said to an intimate friend, "My brother, you and I are little men, but before we die, our influence must be felt on the other side of the world." Not many years after, a ship returning from a distant quarter of the globe, paused on her passage across the deep. There stood on her deck a man of God, who wept over the dead body of his friend. He prayed, and the sailors wept with him. And they consigned that body to the ocean. It was the body of the man, who in the ardour of youthful benevolence, had aspired to extend his influence through the world. He died in youth; but he had redeemed his pledge: and at this hour, his influence is felt in Asia, in Africa, in the islands of the sea, and in every corner of his native country.—This man was **SAMUEL JOHN MILLS**: and all who know his history will say, that I have exaggerated neither the grandeur of his aspirations, nor the result of his efforts. He traversed our land, like a ministering spirit, silently and yet effectually, from the hill country of the Pilgrims to the valley of the Missouri. He wandered on his errands of benevolence from village to village, and from city to city, pleading now with the patriot, for a country now growing up to an immensity of power, and now with the Christian, for a world lying in wickedness. He explored in person the desolations of the west, and in person he stirred up to enterprise and effort the churches of the east. He lived for India and Owyhee, and died in the service of Africa. He went to heaven in his youth; but his works do follow him, like a long train of glory that still widens and brightens, and will widen and brighten forever. Who can measure the influence of one such minister of the gospel?

[*Mr. Bacon's Sermon.*

UNSANCTIFIED MINISTERS.

From President Allen's Sermon at the Ordination of the Rev. Jacob C. Goss, at Topsham, Me.

If destitute of the spirit of religion, the preacher will be disposed to soften down the strict precepts of the gospel, and withhold some portion of important truth, lest otherwise he should be the herald of his own disgrace. In vain also for the most part will he exhort men to holiness, if he himself is unholy, and his life reflects upon his fellow men no rays of that central flood of light, which no eye can look upon and live. If he should press it upon his brethren not to love the world, while he himself is covetous, and enters eagerly into worldly contests, and is greatly agitated by the transient events of this life;—if he inculcates the duty of forgiveness and forbearance, and yet the venom of asps is under his tongue, and the desire of revenge rankles in his heart;—if he enjoins self-denial, humility, and prayer, and at the same time gives himself to every gratification, is elated with sentiments of pride, and takes no pleasure in approaching the throne of grace;—if he should describe to the sinner the ruin, which hangs over him, and yet he himself should appear to be walking carelessly in the path of sin and perdition;—if

there should be this discordance between his instruction and his example, between his preaching and his practice, he will subject himself to the charge of being "an ungracious pastor," and to the reproach of pointing out to others

"The steep and thorny way to heaven,
Whilst, like a pust and reckless libertine,
Himself the primrose path of dalliance treads,
And reck not his own read."

Such a herald of the cross will be covered with contempt; and all his eloquent persuasions to holiness and virtue, if he can be said to be eloquent without the energy of true feeling, will fall upon a disobedient ear and pass unheeded as the idle wind.

BURMAN EMPIRE.

The white elephant of Ava and Siam, so pompously alluded to in the Burmese state papers, has his residence contiguous to the royal palace, with which it is connected by a long open gallery. At the further end of this gallery a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the vulgar. Before this curtain the presents intended to be offered to him, consisting of gold and silver, muslins, broad-cloths, otter of roses, rose-water, Benares brocades, tea, &c. are displayed on carpets. His dwelling is a lofty hall, richly gilt from top to bottom, both in and outside, and supported by sixty-four pillars, thirty-six of which are also richly gilt. His two fore-feet are fastened by a thick silver chain to one of these pillars. His bedding consists of a thick straw matress covered with the finest blue cloth, over which is spread another of softer materials, covered with crimson silk. He has a regular household, consisting of a chief minister, a secretary of state, an inferior secretary, an obtainer of intelligence, and other inferior ministers. Besides these, he has officers who transact the business of several estates which he possesses in various parts of the country, and an establishment of a thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. The vessels out of which he eats and drinks are likewise of gold, inlaid with numerous precious stones. The natives bow down before him with a species of religious homage. These honours are paid to the white elephant, (which, in fact, is only a diseased animal, the colour of which is said to be owing to a species of leprosy,) on account of an animal of this description being considered to be the last stage of many millions of transmigrations through which a soul passes previously to entering Neibaun, or paradise; or, according to the Burmese doctrine, previous to its being absorbed into the divine essence, or rather, altogether annihilated. Surely delusions like this call loudly on British Christians to exert their most earnest efforts to rescue their unhappy fellow-creatures from the darkness and degradation of pagan superstition!

FROM THE WESTERN LUMINARY.

PARENT AND CHILD.

Dear Sir.

I send you the following anecdote, stating how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument brought to engage in the duty of family prayer. About twenty-eight years since, when I was a careless sinner, my eldest son, then about four years old, had been living in a family in the coun-

try, where there was a pious young woman, who had taken much pains, both by precept and example to impress my son's mind with the importance of religion, and especially of secret prayer. The family with whom he lived, was in the habit of bringing him home to see his mother on Saturday and calling for him on the Sabbath day following. On one of those visits he asked his mother in my presence, "where bad people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell? His mother's answer was, that they would unless they repented. He answered with a deep sigh, which I never shall forget, that his papa would go to hell then, he said bad words, repeating those profane expressions which I was in the habit of using. Language would fail, in expressing my shame, confusion and remorse at the time. I endeavoured to conceal my feelings, by affecting to continue reading a book I had been perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprobate. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day until this.

It pleased God, shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arm of divine mercy, through a dear Redeemer's blood and righteousness. I made a public profession of my repentance, and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now again, the Lord sends my son to reprove me in this thing. My son asked his mother in my presence, if all good people did not pray? To which his mother answered, yes. He then asked his mother if his papa was a good man? To which his mother replied, yes, my dear, I hope he is. Well then, said he, "if papa is a good man, why don't he pray? Miss —— prays every night and morning."

This had the effect I trust which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep I determined I would commence the discharge of that duty and have ever since, through much weakness and infirmity, endeavoured to continue the same, much to my own comfort, and not in vain to the great blessing of my family.

L. M.

THE METHODIST AND QUAKER.

The following Anecdote is from the Memoir of Mr. H. Langdon.

"One summer's day, when sitting in my house, after dinner, looking out of the window, I saw a person at a distance, seated upon a log of wood, looking attentively towards the house. I was a little surprised; and looking again presently, I saw

him in the same position. Thinking it was a person in distress, I went to him to make some inquiries, and found he was one of the Society of Friends, who believed he had a call to visit me, and was waiting there for a further opening. I gladly received him into my house. As he sat some time in silence, I concluded he had no special message to me, and ventured to break the silence, by asking him, how he thought we could best spend an hour to our mutual edification. He said "perhaps thou hast a plan to propose." "I have been thinking," I replied, "that if we could tell each other with good temper and sufficient freedom, what appears to us to be the leading defects in Quakerism and Methodism, we might learn something of importance." "Perhaps thou wilt begin the first," he said; which I did, and continued for some time declaring my undissembled sentiments. When I had finished, and he heard me patiently without any reply, he began with the same freedom as follows: "I have frequently observed when thy people go to worship, they talk about buying and selling, or any other worldly project, until they arrive at the very threshold of the meeting; but when thou seest a Friend going to meeting, he walks in silence, inattentive to all he sees and hears; seeking a preparation in the temple of his heart, to wait upon God, who is a Spirit. When thy people come out of meeting, it is like the disturbing of a beehive—every one has his call to make, his messages to deliver, or instructions to receive. When all this is ended, some friend is waiting for him according to appointment, to inquire how he liked the preacher, &c. The reply probably is, "He is an excellent preacher! what a flow of language! how zealous he is! this is one of the best sermons I ever heard," &c. Whereas, if thou wert to see the Friends, when they come out of meeting, thou wouldest remark, each retires in silence; for though he is not in the meeting-house, he is conscious of the presence of that Being who filleth immensity, and who maketh the heart of the contrite his habitation. And if remarks be made on a speaker among us, they are of this kind—"I think friend —— has been favoured to-day: ascribing all the praise to him to whom it justly belongs." I exclaimed "Guilty, guilty, the naked truth! I am the man! and by the grace of God, I hope I shall be benefited by what I have heard." I only knew of one thing more to make this a Christian meeting, and that was uniting in humble, hearty prayer to God for his blessing upon our conversation. But the mention of prayer made him very uneasy, and he remonstrated against it, lest their people hearing of it should reprimand him. At length after I had promised secrecy, he consented. While we were thus engaged with God, we were much affected, melted and blessed; and we parted rejoicing that we met in the name of the Lord. Ever since my interview with this Friend, his remarks have their proper influence upon my conduct. Soon after I took a sitting in a pew down stairs, that I might retire as soon as service was concluded, without uttering one word, if it could be avoided. Some of my brethren may have thought me reserved and singular, when going to the house of God, and returning from it; but they knew not what this pious Quaker had said to me, and the consequent conviction which yet habitually remains upon my mind; and which I hope will continue to influence my conduct to my life's end."

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

THE BIBLE SOCIETY.

Adapted from an Ode by Mr. Roscoe.

See the *Bible Society* over the lands,
Like a day-star auspiciously rise.
Through clouds of detraction, behold it advance,
And pursue its new course in the skies.

An effulgence so mild, with a lustre so bright,
Each nation with wonder surveys ;
And from deserts of darkness, and dungeons of night,
Contends for a share of the blaze.

Let bigots like bats, from its splendors retire,
A splendor too strong for their eyes ;
While many their flimsy effusions admire,
Entrap'd in the cobweb like flies.

In the regions of time a new era unfolds ;
All nature exults at its birth ;
His creation, benign the creator beholds,
And gives a new charter to earth.

O catch its bright import, ye winds, as ye blow !
O bear it, ye waves, as ye roll !
From regions that feel the sun's vertical glow,
To the farthest extremes of the pole.

All glory to God in the highest ! below
Peace and friendship its dictates impart ;
And wherever the footsteps of man shall be found,
May he bind the blest book to his heart.

OF TRUE DEVOTION.

How frequently do men deceive themselves by that vain religion, which St. James warns us of, chap. i. 26. Some think it consists in saying over many prayers ; others, in doing many outward works to the glory of God and service of our neighbour. Some place it in continual desire of salvation, and others in great mortifications. These things are all good, and even necessary to a certain degree ; but none of these is the principal thing, or essence of true piety. That piety by which we are sanctified, and entirely devoted to God, consists in doing his will precisely in all circumstances of life. Take what steps you please, do what good works you will, yet shall you not be rewarded, but for having done the will of the sovereign Master. Although your servant should do wonders, yet if he did not that very business which you would have done, you would not value his performances, and might justly complain of him as a bad servant.

That perfect devoting ourselves to God, from which devotion has its name, requires that we should not only do the will of God, but also that we should do it with love. "He loveth a cheerful giver," and without the heart no obedience is acceptable to him. We ought to think it a happiness to serve such a master. Let me add, that this devoting ourselves to God, must be habitual ; we must be alike resigned to him in all circumstances even those that are most opposite to our views, our inclinations, and our projects ; and it must keep us in constant readiness to part with our estate, our time, our liberty, our life, and our reputation. To be effectually in this disposition, is to have true devotion. But as the will of God is often hid from us, there is still one step further to make in this renouncing ourselves ; it is to do the divine will with a blind obedience ; I say a blind, but judicious obedience. This is what all men are obliged to ; even those, who are most enlightened and capable to lead others to God, must themselves submit to be led by him.

FENELON.

Every thinking man will look round him, when he reflects on his situation in this world ; and will ask, "What will meet my case ? What is it that I want ? What will satisfy me ? I look at the RICH—and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs ! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings ! I see the rich fool summoned away, in the very moment when he was exulting in his hoards ! If I look at the WISE—I see Solomon, with all his wisdom, acting like a fool ; and I know, that if I possessed all his wisdom, were I left to myself I should act as he did. I see Ahithopel, with all his policy, hanging himself for vexation ! If I turn to men of PLEASURE—I see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves ! I see Esau selling his birth-right for a mess of pottage ! I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age ! If I think of HONOUR—take a walk in Westminster Abbey—there is an end of all inquiry.—There I walk among the mighty dead ! There is the winding up of human glory ! And what remains of the greatest man of my country ?—A boasting epitaph ! None of these things, then, can satisfy me ! I must meet death—I must meet judgment—I must meet God—I must meet eternity."

CECIL.

ANECDOTE.

The following anecdote was communicated for the Religious Intelligencer some time ago, but has been mislaid—but it will be none the less interesting.

The great John Howe, in his sermon on "the divine authority of the holy Scriptures," relates the following circumstance as communicated to him by Dr. Goodwin.

"He told me he, Goodwin, being in his youth a student at Cambridge, and having heard much of Mr. Rogers of Dedham, purposely took a journey to hear him preach on his lecture-day ; a lecture so thronged and frequented, that to those who attended not early, there was no possibility of getting into that very large and spacious church. Mr. Rogers was at that time discussing the subject of the scriptures ; and in that sermon he expostulated with the people about their neglect of the Bible. He personated God to the congregation, thus addressing them. "I have trusted you so long with my Bible ; you have slighted it ; it lies in your houses covered with dust and cobwebs ; you care not to look into it. Do you use my Bible so ?—well you shall have my Bible no longer." He then took up the Bible from the cushion, and seemed as if he were going away with it, and carrying it from them ; but immediately turned again, and personated the people to God, fell down on his knees, cried, and pleaded most earnestly, "O Lord, whatever thou dost to us, take not thy Bible from us !—kill our children—burn our houses—destroy our goods—only spare us thy Bible—only take not away thy Bible." Then he addressed the people as an answer from God. "Say you so ?—well, I will try you a little longer ; here is my Bible for you. I will yet see how you will use it ; whether you will love it more—whether you will value it more—whether you will observe it more—whether you will practice it more, and live more according to it." By these actions, he put the congregation into so strange a posture, that the place was a mere BOCHIM, the people generally being deluged with their own tears. Dr. Goodwin himself when he retired to take his horse again, was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount ; so great was the impression upon him, on having been thus expostulated with for the neglect of the Bible."

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